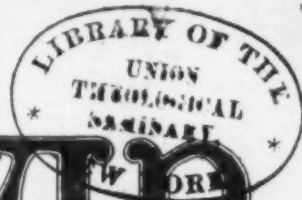


THE CHRISTIAN CENTURY



Vol. XXXIII

March 30, 1916

Number 13

The Panama Congress

Editorial

Dawning Faith

Editorial

Progressive Protestantism

By Burris A. Jenkins

The Havana Regional Conference

By W. L. Burner

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CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

MARCH 30, 1916

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Dawning Faith

IN THE LITERATURE OF THE BIBLE THE CONCEPTION OF LIFE SURVIVING DEATH IS LIKE A LIGHT BREAKING SLOWLY OUT OF DEEP DARKNESS, THAT SHINES MORE AND MORE UNTO THE PERFECT DAY.

We have seen already that the Hebrews of the classic period had no expectation of a future life, although there were floating theories and some dogmatic beliefs in the atmosphere of neighboring peoples. When a psalmist cries, "God shall redeem my soul from the power of Sheol, for he shall accept me," he is not thinking of the issues of death, but of escape from its impending clutch. Many such sentiments there are in that wonderful anthology of prayer and praise, the Book of Psalms, and in the light of later and Christian interpretation they seem to express a certain hope. But it is not that of immortality.

The author of Job gives voice to the futility of any such belief. He notes that there is hope of a tree if it be cut down that it will sprout again. Through the scent of water it will bud and put forth boughs like a plant. But man dies, and where is he? He lies down and rises not. Till the heavens be no more he shall not waken. And even when in a moment of moral insight he proclaimed his confidence in the divine Vindicator, who must through the sheer necessity of justice stand before him in some future time to declare his innocence, there was no lighting of the lamps of assurance even in that heartening hour.

♦ ♦

There may have been some suggestion in that dream of the Vindicator that fell like seed in the moist soil of later reflection. Whence came those first dawns of hope along the horizon of Israel's thought? Perhaps, as with the writer of Job, the bursting forth of bud and flower in the springtime was not without its intimation of the renewal of human life. Perhaps, as in other lands, the revival of the sun from the darkness of night, and of the moon from the lunar eclipse, led on to broader generalizations upon the possibilities of man's return from the shades.

At all events, time came when some among the thoughtful in Israel gained the conviction that death did not end all. Toward the close of the Old Testament period there were those who did not hesitate to confess the new faith. One of the latest portions of the Book of Isaiah expresses this confidence. Its message runs, "Thy dead shall live. The dead bodies shall arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of morning, and the earth shall cast forth the shades."

One can easily see how many leagues had been traversed since the old days when no such thought as survival crossed the frontier of Hebrew interest. To what was this change due? Probably to several things. The kingdoms of Israel had been broken into fragments against the rock of militarism and exile. When the nation perished, individualism was born. With individualism came the question as to the continuance of the individual life. The older Hebrew had been content to live on in his children and the clan. No such prospect was longer possible. If life continued, it must be in some form that the individual could appreciate. The life after death was the only solution.

Moreover, in the atmosphere of that east to which the exiles were taken there was widely dispersed the Persian conception of the future life. In Egypt the Hebrew clans had been too primitive and patriarchal to assimilate the prevalent complicated notions of the life beyond death. In the lands of the exile they found themselves older, sadder, and more sensitive to any view which could throw light upon the terrible mystery of their national immolation.

By the time that Phariseism took form in the third and second centuries B. C. the hope had become a doctrine. And as Phariseism took wider possession of the popular mind and became the faith of the majority of the common people, the conception of the future life became a commonplace of Jewish thought. This does not mean that all members of the race accepted it. From the first the Sadducees set their faces against it. This was partly due to their attitude of philosophic and aristocratic scepticism on all questions regarding religion and morals, and partly to their political animosity toward the Pharisees, every one of whose tenets they made it their scrupulous duty to deny.

♦ ♦

Into this atmosphere of confident expectation regarding the future Christianity was born. It was natural that its adherents should share the common faith. Jesus himself made it a part of his familiar teaching. Did he desire to emphasize it as essential to his program, or did he merely employ it as a familiar and harmless part of that Jewish theology, so many portions of which he wove into his discourses for illustrative purposes? Who for example would insist that Jesus sanctioned the crude Jewish views of the future embodied in the parable of the Rich Man and Lazarus? In that parable one catches a glimpse of current conceptions regarding the state after death. Evidently it was not yet a fixed norm of teaching as to whether a sleep followed death or whether all the dead were raised or only the good, or whether reward and punishment began at once following death, or what was the manner of the resurrection. Indeed, these various theories struggled with each other in Jewish dogmatic, and Jesus seems to have used such fragments as he found worthful in illustrating the more important themes of his teaching.

But the reader of the New Testament is not left in suspense regarding Jesus' attitude toward the idea of the life beyond death. It is certain that if he inherited the conception from his Jewish training, he made it completely his own, and employed it as one of the fundamental elements in his message. He had little to say as to its manner and form. He seems to have had no theory which he wished to make known. Into the speculations of his day concerning this realm of mystery he made it no part of his ministry to enter. This is probably the reason why such weight has been given to the few chance words he did employ in reference to the subject. But his own conviction as to the reality of the life eternal is beyond question. And furthermore he believed it to be attainable by all who shared his ideals and endeavors.

How came this to be, and what is its meaning for Christian life?

Progressive Protestantism

BY BURRIS A. JENKINS

WE HAVE of late begun to learn that an army which loses the aggressive is already three parts beaten. This principle of military strategy is only the outgrowth of a very old law of nature which is that there is nothing living which is not growing; that a tree, when it ceases to grow begins to die, and so does a man. A thing cannot be both static and dynamic. It must be either the one or the other. As soon as a building is complete it begins to deteriorate, whether that building is a church, a palace or a pyramid; and so everything must either be always becoming new or else it is already old and on the road to be defunct. The same thing is true with regard to thought, with regard to religion, with regard to churches and societies. If they are not growing they are dying. If they are not green with expansion, they are yellow with decay. If they have lost the aggressive they have lost the battle.

WHAT IS A RADICAL?

If we try to dig ourselves in and stay where we are, in intellectual and spiritual life, we get nowhere. We often hear the term progressive, radical, liberal, applied as an epithet to a man or a church. I am always proud if anyone calls me a progressive, a radical. It indicates that I still have some life left in me with advancing age. I am proud of the company which I keep as a liberal, if I can indeed lay claim to that high name and that high companionship. If St. Paul had been a conservative like St. James, the church would never have gone, so far as human wisdom can judge, to the Gentiles; and we should still have been a sect of the Jews. If Martin Luther had been a conservative instead of a radical, there would have been no Protestant church. The church would still have been a part of the Roman hierarchy. It would have been, no doubt, a greatly changed and developed and enlarged Roman church; nevertheless, but for Luther, Huss, Wycliffe, Zwingli,—the radicals, the reformers, the progressives, the liberals of that time, we should have still been a part of the church of Rome. If Oliver Cromwell had been a conservative, a Tory, there would have been no constitutional monarchy in England, unless the Lord had raised up some other pioneer. If George Washington had been a conservative, a Tory, there would have been, so far as history can indicate, no free America. We should still have been like Canada, a domain of Great Britain in the new world.

THE PROGRESSIVE SUFFERS.

It is evident on the face of it, too, that these progressives were not lacking in conviction. So often the radical is accused of holding lax opinions, when the very contrary is the truth. As a matter of fact, the liberal more often suffers for his convictions than does the conservative who holds with the majority. If he were not deeply conscientious in his views he would yield them and drift with the tide. Instead of that, he stands out against his timid time, endures frowns, coldness, condemnation, and often persecution for his faith. The weak man, who cannot endure the gaff, would better flock with the majority.

The world has always been moved by the radical and the progressive. The

conservative party, the Tory party,—which has always had its existence in politics, in church, in religion—has tried to hold back the world and has failed. There are men today who, in things spiritual, have dug themselves into trenches, behind parapets and barbed-wired entanglements, and have tried to repel the advance of on-coming time. It is a pitiful fight, for the world is moving. Times change.

JESUS FOR PROGRESS.

Jesus and his apostle, Paul, gave the utmost encouragement to the attitude of progress, of advancement, development, in the religious thought of their own and the present time. The one great discovery in intellectual life of the nineteenth century is the theory of development, what we call commonly the theory of evolution. It has become the most convenient method by which today we think. We find it permeates our science and literature alike. And if there is any one great thing which, in the history of thought, is likely to mark our present age, it is the discovery of that law of God's work; for after all it is simply the re-statement of that old law enunciated by St. Paul: "Old things pass away; they are become new; everything either grows or dies." That is what evolution means. Nothing stands still; nothing moves with aimless feet; everything goes to a definite end, to a sure purpose. Through all increasing time the increasing purpose runs.

This law is undoubtedly true with regard to religious life. There are three realms at least, in which the application of this principle should be made. The first of these is with regard to truth. The second, the atmosphere by which the truth is surrounded. Third, the action which is an outgrowth both of the truth and the atmosphere with which truth is clothed.

DID JESUS HAVE A SYSTEM?

First, with regard to truth. Truth is not something fossilized and crystallized. Truth is never static; it is always dynamic. It is never anchored; it is always sailing the high seas. Truth cannot therefore be a thing of the past, it is always a thing of the present. It never entrenches. It is always mobile, going out into the field, advancing. It never takes final root. It always runs and grows and develops and disseminates.

Now, Jesus never undertook to give the world a fixed system, a body of truth, signed, sealed, and delivered, never to be developed, expanded or changed. Neither did he give any systems of commands, set forth any code. Neither the one nor the other is to be found in the Sermon on the Mount, in the parables, or in his discourses. His truth was always of such character as to be applicable to any time, under any conditions. It makes little difference what the circumstances are by which that truth is surrounded, the truth is always there, vital as radium, powerful as electricity.

It is not to be contended that truth is not the same from one age to another. Truth and only truth can abide. It is ours to search for the truth that is eternal. So Jesus is the same yesterday, today and forever because he was the truth. Circumstances in which one is placed may be different, but the truth is ever the same. However the clothing may vary, Jesus is

the same. So it stands to reason that all truth is part of divine truth, his truth, our truth. There is no such thing as damaging truth or false truth. It is impossible to conceive for a moment of any truth that does not fit in with all truth. It makes no difference, therefore, from whence truth comes to me. It is part of God's truth. It belongs to me and is in his system; and if my soul recognizes it as truth, it becomes mine and never out of harmony with all the truth that I possess.

WHY AFRAID OF TRUTH?

Why then should anyone ever be afraid of the truth? Is it American truth or German truth? Is it Hebrew truth or English truth? It is only so named from the various discoverers and emphasizees of it. We need never be afraid of any man's truth. It wings its way to its place in the mind of man. Truth, so far from being a thing to be afraid of, gives us life and more abundant life. So we may take it as a great mistake on the part of the church or of teachers ever to tremble in the presence of the guns of truth, ever to fear for the safety of the church and gospel of Jesus. Is it geology? How we were afraid of it twenty years ago! Is it biology? Is it criticism, which is but another name for the scientific study of any books? How afraid we were of that, some ten years ago! Our fear has all gone. Whatever the source, truth is always the same. It has its place and its part in God's own system. We need never fear it.

MAN IS LAZY INTELLECTUALLY.

Further than that the human soul has an infinite right to truth, and a capacity for recognizing the truth. It is not a question of education—it is not a question of intellectual training or development. The wayfaring man need not err in it, if he but trust his own soul to recognize the truth when he comes face to face with it. No doubt the tendency of humanity is to be timorous, and to say that it wants the truth delivered by some authority outside itself. We want a book that will give us a final word on a subject. We want a person's or a teacher's opinions we can accept. It is a difficult thing to get humanity to weigh the evidence for itself and to make up its mind for itself. It is so much easier to have somebody else make up our minds for us. We are by nature lazy intellectually and we like to take things delivered to us predigested. This attitude comes from distrust of ourselves, and is the worst heresy in the world. Let us be brave enough and alive enough to trust ourselves, make up our minds for ourselves and not wait for church, priest, book or teacher to tell us the truth. The truth is our own and we can take it wherever we can find it, by our own unaided power. What a priest proclaims to you is not a truth to you until you have taken it into yourself and made it a part of yourself. The soul is endowed with the dignity of its own loneliness; it must meet and recognize and appropriate for itself the truth.

Jesus stood one day by the pool of Bethesda and there he saw a man, crippled these many years, his legs twisted, his hands drawn so they could not hold a staff, and his friends had to bring him to the edge of the water. Jesus

said to him, "Arise, take up thy bed and walk." That is the picture of the crippled and paralyzed minds of men afraid of truth, afraid to stand alone. The word of our Lord Christ comes to every timorous soul paralyzed with dread—"Arise, take up thy bed and walk for thyself."

TRUTH DOES NOT VARY.

Once again, with regard to the atmosphere by which truth is surrounded. There is nothing new under the sun, said the preacher, the wise man of old; and he was right. There are no new stories to be told. They are only to be surrounded by a new atmosphere, a new local color. The same old stories have been told for ten thousand years. The same comedies, the same tragedies, the same romances were sung far back under the moons of India, within the walls of China, that are enacted in our most modern poems, novels, and plays. The only difference is the atmosphere by which they are surrounded. The story of the fall of Troy, the beauty of Helen, of the quarrels of Agamemnon and Achilles and Menelaus—they are the old stories which are being lived again upon the fields of Flanders. There is nothing new.

Now when Jesus came he found the same sort of men about him that had constituted the Assyrian and the Persian and the other empires of long ago. That same sort of men are here in our cities, on our countryside, at this hour. Instead of the Oriental robes or armor, there is the stiff sober garb of a temperate zone and a cold environment. But underneath those modern garments are beating the same hearts with the same aspirations and ideals, the same hopes and fears and dreads and loves, the same heroisms, the same yearnings and aspirations. Human hearts are ever the same. So we see how it is that truth does not vary; only the clothing varies, times vary, conditions change.

"MUMMIES" AND RELIGION.

What was given to those men on the Lake of Galilee and by the Jordan, was universal in its application, but may be differently worded and differently dressed for the work the message needs to do today. Yet we vainly try to continue the atmosphere, the dress, the local color of the truth of two thousand years ago. We strive now to drape the figure of truth in the same clothing in which it was draped then. There is where we make our blunder—is it not? We go into the modern church and find the attempt to recreate the atmosphere of a Roman church, of a Jewish church, or of a Greek church of classic times. Instead of the spirit of the twentieth century, there is the spirit of old Egypt or of the Hebrew world. As in one of the poems of Bulwer Lytton there is a description of a delicate, sweet odor like that which comes from a winding sheet where a mummy is half-unrolled, so in our present-day sanctuaries we easily detect the delicate, sweet scent from a winding sheet where a mummy of the dead past, of the old Hebrew civilization, is half-unrolled in the presence of men of the twentieth century. No wonder they often flee. The church fails right here—does it not—when it tries to restore that dead and buried past, instead of giving to worship and the statement of truth in our times and our own country, the atmosphere and the color that belongs to us. There should be an American church for the American people. There should be an English church for the English

people; a German church for the German people; and not a Hebrew church for all these different peoples. We may utilize old scenes, no doubt, in so far as those are beautiful pictures of the past and familiar to modern memory; but after all, the American people should learn lessons of our own great men as well as of Saul, Jonathan, and Noah. We should learn from Washington and Lincoln and Webster and Emerson, with their life-blood, their spirit, their message brought to our modern mind. Let us take that beautiful old story of truth that never changes and carry it to the old, old hearts of men that never change, with the new color and new atmosphere of the day in which they live. Let us not dig in behind pyramids built forty centuries ago, in old and worn forts and trenches, in the disheveled and rotting past, and there try to defend ourselves and die.

JESUS NOT AN ORGANIZER.

Once more, regarding the action of truth. The church makes a mistake if it tries to enchain itself by the precedents of the past. Jesus never made any organization. Jesus never built any form for a church to be moulded in; neither did his apostles. The church is a man-made, man-moulded, man-built affair, erected on the plan of the Greek popular assembly of the time with the bricks of Roman legalism, and an infiltration from the Hebrew synagogue system of the day. Attempts are made to perpetuate this form, hard and fast, to the present time. We seek to bind ourselves in with the forms which are given us by the little republic of the Aegean sea, Jesus having given us no forms, no boundary lines by which to organize. The apostles, too, have given us no exact specifications. We attempt in vain from the epistles to construct any coherent, any clear-cut definition of just how the church should be organized. Here lies the reason for so much fighting over church polity. One says Paul decreed this and that. Cries another: "No, no, you are mistaken, Paul did not mean just that." The truth is, there are no definite "Thus saith the Lords" concerning organizations. You cannot find them in the book. They are purposely left out, no doubt, so that our actions might be untrammelled with the past.

"THUS SAITH THE LORD."

The inalienable heritage of truth is ours which it is our blessed privilege to carry forward in the forms and manners and the systems of the truth in which we live; and whenever we hark back to the dead and buried past, we cripple and trammel ourselves in the extension of the old kingdom of the truth. So what is the difference whether we use an organ in our service, or an orchestra? There is no "Thus saith the Lord." Whether we have missionary societies or not. There is no "Thus saith the Lord." Whether we have a board of deacons or whether a board of trustees. There is no "Thus saith the Lord." Whether we have elderships or not. You cannot find in scripture phrases sufficiently strong to buckle an eldership round the neck of any modern church if it does not choose to put it there. It is little odds whether we have bishops or whether we do not have bishops; it is a question of convenience, of expediency of the twentieth century and not of the first. The old question of church organizations is a futile question. The all-important thing is that the truth be given a chance to act. It certainly acts best,

too, in the spirit of the time in which it lives. Jesus enjoined upon his followers two observances—baptism and the Lord's Supper—which the common consciousness of all his Disciples has approved and followed. The manner and time of observing these have varied with different ages and conditions. They are just as valuable in one time as another, just as reasonable, and just as full of meaning. The truth underlying them never varies, however much the manner of their observance may change with changing environment.

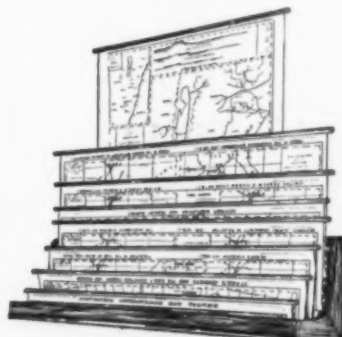
THE WORLD MOVES.

Here, then, lies the justification for progression in our protestantism. It resides in the eternal character of truth, in the varying color and clothing of the truth with the progress of the ages, and in the new environment. What is to be our attitude in the face of this great question of advance or retreat? How shall you and I front it? The world moves. Nothing on earth can stop man. He is going, blindly, unconsciously and gropingly, he is going toward a definite end. Progress is here whether we try to entrench and stop it or whether we get out and move and go along with it. Its advance is as relentless as the moving of the ear of Juggernaut. Part of the people ride upon it, and the others try to fall before its wheels so that they may be crushed. The ear of progress is like that; it is going, steadily going. One thing is true, you and I must either be on it or under it—which is it to be?

The Ohio Supreme Court has decided that an offer by a candidate for office to serve for less than the legal salary is a bribe and disqualifies him from holding the office.

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The Panama Congress

REPORTED BY CHARLES CLAYTON MORRISON

THE Congress on Christian Work in Latin America closed this afternoon in a hush of prayer. The spell of the last great session is still upon me. It will be difficult to make a calm estimate of the things done and begun by this first united missionary gathering in behalf of "the neglected continent." When one's soul is vibrant with the emotions begotten in the intimate fellowship of three hundred leaders of Christian service in North America and Latin America, one is in no mood to make a critical and impartial report of the occasion out of which those emotions have arisen.

Time is needed. Not until this Congress shall have been viewed in the perspective of years, will it be known what place to give it in the history of the Christian conquest of the world. But meantime an element that must enter into the making up of the final assessment is the immediate effect produced by the gathering upon those who were present. Therefore, I do not hesitate to say freely that, in my opinion, the Panama Congress is one of the great historic councils of the Church, taking its place beside those ancient ecumenical councils of revered names, and matching in significance the wonderful meeting in Edinburgh in 1910.

PANAMA IN THE WORLD'S EYE.

Its time and place were psychologically strategic. Panama with its marvelous canal is in the eye of the world. One was struck at every turn with obvious analogies between the thing that man's genius has wrought on this Isthmus and the thing that the Church of Christ now undertakes to accomplish in Latin America. The Congress, one-half of whose members had come from the midst of the northern winter in the month of February, sat for ten days in this tropical city, enjoying a degree of physical comfort not surpassed by any climate in the world. Again and again we were reminded of the transformation that had taken place within ten years, turning this portion of the Isthmus from a pest-ridden and almost uninhabitable place into a veritable garden where health and cleanliness abound, whither tourists now come as to a resort, and where streets and people bear the sign of almost North American prosperity. And the Congress said, What the canal is to the commercial life of the nations, the new missionary program projected by this Congress is intended to be for the spiritual life of all these republics of the Western Hemisphere. The nations must be brought into fellowship spiritually. North American Christianity cannot live unto itself alone. The drawing together of these republics in business may prove to be not an unmixed good. There are possibilities of stupendous evils in it, unless between the nations there is established an understanding and co-operation in the sphere of religion.

THE SPIRIT OF CO-OPERATION.

It was this idea of the spiritual co-operation of all the Americas that lay at the basis of all the deliberations of the Panama Congress. The assumption of racial superiority that is implicit in much of our Anglo-Saxon missionary work, was consciously and expressly disavowed. Indeed the word "missionary" was used

very infrequently in the speech-making of the delegates. The republics of Latin America are, of course, nominally, at least, Christian lands, though the name Christian has not the same significance that it has in Protestant countries. In Latin America the word is almost synonymous with human being. The antithesis of Christian is "dog." It was felt that the conventional nomenclature of the



Mr. John R. Mott, the leading spirit of the Congress.

missionary enterprise would both affront and needlessly wound the sensibilities of Latin Americans, and make them yet more inaccessible to the truth of the Christian Gospel.

EIGHT REPORTS HEARD.

For ten days the Congress held three sessions daily in the ball room of the Hotel Tivoli, which had been converted into a very satisfactory auditorium. About two hundred of the three hundred delegates were guests at this hotel, so that by the time the separation day came, there was a feeling of tenderness toward one another characteristic of a big family. The discussions of the Congress sessions were based upon eight elaborate reports submitted by as many commissions, and covering the many problems related to the moral and religious progress of the lands of Latin America. These commissions were composed of leading scholars, representing both Latin America and North America. Men like President Henry Churchill King, of Oberlin College, Professor William Adams Brown of Union Theological Seminary, Professor Ernest DeWitt Burton, of the University of Chicago, President Charles T. Paul, of the College of Missions, Indianapolis, President William Douglas MacKenzie of Hartford Theological Seminary, Professor Erasmo Braga, of the Presbyterian Theological Seminary, of Brazil, Professor Eduardo Monteverde, of the University of Montevideo, Professor Eduardo Pereira, of the Independent Theological Seminary, of Brazil, Principal Webster E. Browning, of the Institute of Santiago, Chile—to mention only a few names. The field was divided into eight

sections—General Survey, the Message and Method of Evangelical Christianity, Literature, Education, Woman's Work, the Co-operation and Unity of the Christian Forces, the Evangelical Church in the Latin American Field, and the Church at the Home Base. The reports of these eight commissions represent the most comprehensive digest of information on Latin American countries in existence.

Proofs of these reports were in the hands of the delegates before leaving their homes for Panama. On the way to the gathering those reports were thoroughly studied, so that when the formal discussions were taken up at the Congress, constructive work of the highest order was done.

THE TWO LEADERS OF THE CONGRESS.

It goes without saying that the leaders of the Congress were those two unique figures in modern missionary enterprise, Dr. John R. Mott and Dr. Robert E. Speer. No missionary gathering of significance is held in these days without their inspiring presence. It is they who more than any other exponents of the world-wide conquest of Christianity have been able to conceive foreign missions in terms of world statesmanship. Their vision has been caught by an increasing number of churchmen in all evangelical denominations. A new leader sharing their vision and associated with them in the promotion of a great Christian program for Latin America is Mr. S. G. Inman, who was Secretary of the Panama Congress and was elected Executive Secretary of the Committee on Co-operation in Latin America to continue and consummate the work begun at Panama. Through his statesmanly vision, tact and consecration, the diverse minds of the missionaries, Latin American leaders and home representatives were unified in this Congress into one harmonious spirit.

From the far south of South America came a leader contributed by the Republic of Uruguay, Professor Eduardo Monteverde, of the University of Montevideo. He was elected President of the Congress. During the debates of the forenoon and afternoon sessions the Congress sat as a committee of the whole, with Dr. Speer as its chairman.

OTHER PROMINENT PERSONALITIES.

Space forbids the characterization of such leaders as Episcopal Bishop William Campbell Brown, of Virginia, who was referred to by one speaker as "an Anglo-Saxon with a Latin mind"; Rev. Alvaro Reis, pastor of the Independent Presbyterian church of Rio de Janeiro; Rev. Federico Barroetavena, pastor of the Methodist church of Rosario, Argentina; Episcopal Bishop L. L. Kinsolving, of Brazil, who has devoted twenty-five years to Christian work in that country; Bishop Homer C. Stuntz, of the Methodist denomination, located in Buenos Aires; Rev. Efraim Martinez, pastor of the Presbyterian church in Santiago, Chile; Rev. P. Valderrama, of the M. E. church in Mexico, or even to mention others equally distinguished and influential. All the missionary boards of the various denominations of North America were represented by their secretaries or other officials.

The Disciples of Christ were not only well represented, but their representatives assumed and discharged important serv-

ices for the Congress. Of course, Mr. Inman's leadership reflected honor upon his brethren constantly. At the closing session a statement of appreciation was made by Chairman Speer on account of the generosity of the Christian Woman's Board of Missions in loaning Mr. Inman for the past year to the work of the Congress. Bishop Oldham, of New York, moved that the Congress acknowledge this service of the women of the Disciples' fellowship by a vote, which was heartily given. What Mr. Inman's future relationship to the C. W. B. M. will be has not yet been determined. In looking forward to the new and larger leadership to which he was elected by the Congress, he spoke with feeling about the possibility of being separated from his own board which he has served for over ten years. It is probable that the Committee on Co-operation in Latin America will ask the Woman's Board to allocate him to this new work, thus maintaining his status as a missionary of that board.

DISCIPLES IN THE CONGRESS.

President Charles T. Paul, of the College of Missions, had a prominent part in the preparation of the report of the Committee on Messias and Method, and shared with Bishop Brown the presentation of the report to the Congress. He also made one of the chief evening addresses, speaking on the subject, "The Principles and Spirit of Jesus Essential

to Meet the Social Needs of Our Time." It was a masterly address, far-visioned, comprehensive, and effectively delivered. President Paul brought to his subject an acquaintance with Latin American literature that gave a peculiarly Latin flavor to his address. When it came to the problems calling for scholarly counsel, no man's was sought or accepted more readily than his.

PRESIDENT MCLEAN AND MRS. HARRISON.

President A. McLean, of the Foreign Society, led the Hour of Intercession at the close of a morning session. This was the most impressive part of the day-time program. On successive days, such men as Bishop Oldham, Dr. Henry Churchill King, Dr. William Adams Brown, Dr. Paul de Schweinitz, Dr. L. C. Barnes and others led this service. President McLean brought a great contribution to the spiritual life of the Congress by his Scriptural interpretation of the principle of intercessory prayer. He was also a member of the Business Committee, of which Dr. Mott was chairman, which had in charge the entire program.

Mrs. Ida Withers Harrison, of Lexington, Kentucky, was vice-chairman, and an important contributor to the report of the Commission on Woman's Work, and it fell to her to close the discussion with a summary of both the report and the discussion. This she did in an effective speech that was among the most worthy

of all those presented during the discussion of woman's place in missionary work. Dr. Irene T. Myers, of Transylvania College, was also a member of this commission and took part in the debate in a thoughtful speech.

A full list of the Disciples present—most of whom took part in the Congress in one form or another—follows: Mr. and Mrs. Inman, President and Mrs. Paul, President McLean, Mrs. Harrison, Dr. Myers, Secretary and Mrs. George W. Muckley, of the Church Extension Board; Rev. T. F. Reavis, of Buenos Aires, Rev. Merrit B. Wood and Rev. V. C. Carpenter, of Porto Rico; Miss Emma Irelan and Miss Jessie L. T. Brown, of Piedras Negras, Mexico; Miss Mary Irene Orvis, of San Antonio, Texas, and the writer.

I shall have to leave to subsequent letters any discussion of the conditions of Latin America as revealed by the Congress. As a member of the deputation, representing the Congress, I start tomorrow morning on a trip around South America, and it will probably be more interesting to my readers if I report on conditions as the deputation finds them with its own eyes, rather than give a second-hand description received from the Congress. By the time this is read, we will no doubt have held a Regional Conference for Peru and Bolivia at Lima, and will be on our way to Santiago in Chile. It is a long journey we have already taken, but the long, long pull is yet before us.

The Havana Regional Conference

By W. L. Burner.

IN THE counsel of the many there is safety and breadth of vision and in union there is strength. This well characterizes the workings of the Regional Conference on Christian Work in Cuba held in Havana last month.

Thirty-two delegates and visitors from the United States and Canada who were in the great Panama Conference on Christian Work in Latin America and had received a general impression of the vastness of the missionary field under consideration, and the great opportunities there given with its challenge to enter and possess the land, were present in the Havana Conference to give counsel and vision to its proceedings.

Our people were well represented by our own President A. McLean, S. G. Inman, to whom in a large measure was due the success of the Panama meeting; G. W. Muckley, Secretary of the Church Extension Board; Mrs. G. W. Muckley and N. B. Wood and V. C. Carpenter, missionaries of the C. W. B. M. in Porto Rico.

SIX COMMISSIONS.

The sessions were marked by a deep desire to know the true conditions and then to act in the light of the findings. Six commissions had been appointed and reported to the conference. Each report with its discussion occupied one session. The commissions were: 1. Survey and Occupation of the Field. 2. Evangelism, Self-Propagation and Personal Work. 3. Literature. 4. Education. 5. Church Life and Self-Support. 6. Co-operation and Unity.

The Commission on Survey reported nine boards at work with 145 stations and 190 out stations and 12,000 members. There is some overlapping, yet large sections are as yet practically untouched. The larger towns and cities are occupied.

Little work has been done among the country people or in the many large sugar mills.

In the report of the Commission on Evangelism we were pleased to hear sounded the note of unity; not that there be organic union, but some plan of co-operation in united effort by which the masses may hear the claims of Christianity. A Quaker called attention to the fact that they and the Episcopalians were working together in the Conference in perfect harmony and if that be true why not all co-operate in actual service?

The largest contribution by the Commission on Literature was to create a real desire on the part of the Christian forces working in Cuba for some union movement to supply a union paper and possibly Sunday-school literature in Spanish to be used by all alike.

The Commission on Church Life and Self-Support suggested that forty years or more may elapse before the native churches will be self-supporting, but that this goal must be held before the people constantly. The causes given for requiring such a long time were: 1. Poverty of the members. 2. Lack of education in giving. 3. The Catholic custom. They charge the people big fees for baptism, confirmation, marriage, private mass, etc., consequently, the people are not accustomed to giving as a means of grace.

THE NOTE OF UNITY SOUNDED.

The Commission on Education emphasized the need of model schools. They must set the standards for the public schools. Again the spirit of co-operation was manifest when a missionary secretary said they had large sums to spend in Cuba for education when the different churches working in Cuba could agree on some plan of co-operation in education and not duplicate plants in some places

and leave other provinces without any Evangelical school.

A NEW SPIRIT EVIDENT.

The high water mark of the conference was reached in the report of the Commission on Co-operation and Unity. There was little of the old-time spirit present; very little was said of denominationalism but much of Christianity; yet it was understood and expressed that co-operation must be voluntary and if any fail to enter the rest should not become angry. "The former policy," said a missionary of long experience, "has been 'hands off'; now we need to get together." Another, "The main essential is not Baptists or Methodists, but Christians." Again, "The supreme aim is to put Christ into the hearts and lives of every Cuban." The chairman, a Presbyterian, spoke by request, emphasizing the need of producing Christian fruit as a means of minimizing differences and stated that in the work the divisive name should not be emphasized. He said he for one was willing to drop the name Presbyterian—if the others would do the same. A Methodist, who was chairman of the commission, in a few happy remarks consented to do likewise. We cannot hope for full co-operation in Cuba yet; however, the atmosphere is beginning to clear and a great advance has been made.

But we have faith to believe something definite will come from this conference. Steps were taken looking to a fuller survey of the field in the hope of a more co-operative and economical occupation, evangelically and educationally. To this end a Committee of Conference in Cuba was constituted and appointed. An interesting report which was unanimously adopted sums up the work of the Havana Regional Conference. This will be published next week.



THE CHRISTIAN CENTURY

EDITORIAL

THE PRICE OF FREEDOM

A RECENT editorial utterance has brought to us a large amount of correspondence regarding the duty of ministers who find themselves hedged round by conservative views and who wish to be true to their consciences in a time of doctrinal unrest.

It is assumed by some of our correspondents that the Disciples of Christ are particularly troubled by this problem. We have a large and growing number of ministers who are living in the modern world of scientific knowledge and progressive thinking. They have been trained in the public schools, colleges and universities, and like all intelligent people of this generation they have accepted the perfectly obvious conclusions with regard to the physical world and the progressive phases of its life. In other words, evolution is the foundation of all of their thinking regarding physical science, political institutions, social ideals and literary movements.

They are also students of the Bible in the light of the historical spirit. Biblical criticism has opened to them a new world of value in the Holy Scripture. They know that only the belated spirit of obscurantism longer opposes itself to the use of the results of the critical method in biblical study.

Yet they find themselves among people to whom the words evolution and criticism have been invested with sinister meanings by an ignorant or unscrupulous religious press. Such terms are the cause of genuine alarm and serious opposition. What is a minister to do who feels his responsibility both to truth and to his people?

It must not be forgotten that this is not a problem of the Disciples alone. Practically every religious body is passing through the same process of adjustment. In another generation these matters will be as generally accepted and as commonplace to the public in general as they are now to the world of scholarship. But meantime friction is unavoidable. If anyone supposes that the Disciples are unique in this respect, he has only to glance through the denominational press of other communions to realize his mistake.

But suppose it were only among our own people that these particular problems were met. Every religious organization has its own difficulties and is constantly in process of adjustment to new truth. That is the minister's business. He is always the mediator of new values to a somewhat hesitant and suspicious following. His duty is plain. He is not to be untrue to his convictions. If it came to the choice between loyalty to truth and the possibility of continuing his ministry, he knows what he would do.

But it is very rarely that the issue presents itself in that bald form. The wise minister makes it his study to adjust the larger truth to his people with tact and discretion. The man who would preach evolution and higher criticism to an unprepared people would probably lose his position and ought to lose it. He is sinning against the very light he is trying to bring in, against the company of devout scholars who are facing tactfully and successfully the same problem, and against the people whose religious welfare is of greater importance than any theory of physical science or method of literary inquiry.

There are scores of ministers among the Disciples who preach to congregations who would be alarmed at any suspicion that their preachers were departing in the

slightest regard from the traditional landmarks of the past, and yet these ministers without labeling their views are informing their messages with all the values of scientific and biblical truth, and are gradually leading their people into the enjoyment of a vital Christian faith by that very means.

We insist upon the fact that no man is really loyal to the truth as he sees it until he perceives that truth is not an abstract thing, but is only worthful as it is organized into life. And if he fails in that delicate and sensitive task of interpretation and adjustment, he has failed in the most vital task committed to him.

No man who is honest with himself will cease to study and to think, no matter how reactionary may be his environment. No man who is loyal to himself and his calling will preach a traditional gospel when it has ceased to satisfy his sense of religious value. On the other hand he would be equally in error were he to adopt methods of speech alarming to his people in the fancied effort to speak the present truth. He knows that he cannot lead people who have ceased to follow. More than this, he does not propose to leave his church in the face of these real difficulties. If he were to seek another communion he would find that he had only exchanged one set of problems for another, and have lost in the meantime the investment of influence and experience which is his most valuable asset.

Therefore he faces his task with the deliberate conviction that he must be true to his message and at the same time true to his people. And there are few instances on record where the adjustment between these seemingly incompatible obligations is incapable of attainment by the man who with patience, discretion and the spirit of God sets himself to the task.

THE PASSING OF A VETERAN

ON FEBRUARY 13, at the Old Peoples Home in Jacksonville, Ill., Phillip Loos passed away, a veteran of the European wars and of the Christian life.

He was born in Alsace-Lorraine, the mooted borderland between France and Germany. He was a brother of the late C. L. Loos, once President of Kentucky University.

The pastor of the Jacksonville Church, Rev. M. L. Pontius, writes: "He entered The Old People's Home July 1, 1912. He was a sincere Christian, a most exemplary and beautiful character. A blessing must come to our brotherhood because of the care given to this aged saint of God in his declining years."

This is the sort of work which several institutions under the direction of the National Benevolent Association are performing in behalf of men and women worthy of honor by all Disciples. We have reason to be proud of the ministry of good will performed by the Association, for which offerings are to be made in all the churches at the Easter time.

THE ROMAN CATHOLICS IN LATIN AMERICA

IT IS NO secret that the plan to conduct a Congress at Panama in the interest of Christian work throughout Latin America awakened the keen antagonism of the Roman Catholic authorities in that region, and even extended to the High Church party of the Protestant Episcopal church.



The Roman Catholics took no part in the Congress, and permitted none of their people to attend. It appears that this attitude has awakened the surprised resentment of open minded men both inside and out of the Roman Catholic Church in those regions.

An interesting example of this sentiment is afforded by an editorial in "The Daily Star and Herald" of Panama, reviewing in most approving words the work of the Congress, and deprecating the attitude of Roman Catholicism toward it. It points out the remarkable fact that there was a total of 304 delegates and visitors representing 21 nations, and of this number 145 were from the countries it was proposed to benefit. Every Central and South American state was represented, and besides the attendance from the United States and Canada, there were representatives from England, Spain, and Italy. These facts are, of course, given more fully in Mr. Morrison's articles.

The editorial expresses surprise that the Roman Catholic Church should have taken its unwarranted and suspicious attitude toward this gathering. It wonders whether the church believes that it is really doing all that should be done religiously for the populations of Latin America. It contrasts the energy and zeal of the pioneers of that church in missionary work with the grudging attitude now displayed toward the same enterprise on the part of others, and raises the question whether the Roman Catholic Church is becoming afraid of comparison with the missionary work of Protestantism.

"MILLION DOLLAR MISSIONS"

THE above is the caption of a leading editorial which appeared in the Des Moines Capitol, under date of March 15. These strong words indicate in some measure the appreciation of the Des Moines community of the campaign recently conducted there by the Men and Millions leaders:

"The extent to which missionary work is assuming its rightful place in the economic problems of the day is illustrated in what is known as the 'Men and Millions' movement of the Disciples of Christ. The leaders want one thousand men and six million dollars. They are spreading their propaganda before the churches of their denomination in Des Moines and Iowa.

"The slogan is a happy one because it emphasizes the need of trained men. For that reason a part of the money will be used to endow schools which have facilities for educating workers.

"The object is to evangelize the world on a million dollar basis. It is typical of the change that is going on in the minds of the people. Heretofore we have been content to perform our business obligations first and let the benevolences go until the last. Advanced civilization has taught us that we have been wrong.

"This is an age in which all things are done on a big scale. The church has been plodding along, content to use nineteenth century methods to perform twentieth century work. When the church comes out and asks for millions instead of thousands and succeeds in getting them, it is a sign that an awakening has occurred."

WHO IS ON TRIAL?

THERE is much talk in the magazines of the failure of Christianity. The present reversion to barbarism in Europe has opened a wide field for caustic comment on the part of people who have enjoyed the advantages of Christian civilization, but prefer to take the attitude of superiority regarding it. It is the day of the agnostic and the dissenter.

Yet it would seem that reflection ought to bring a more sympathetic view of the situation. It is true that Christianity has been in the world for nearly two thousand years, but two thousand years is a very short time in the total ranges of history. We are beginning to understand how young our world actually is, and how long it takes for an ideal like that of Christianity to permeate the social order.

We have spoken easily of our Christian civilization. Of course we had in mind our material prosperity and our mastery of the conveniences of life, slightly influenced by the teachings of Jesus. We thought this order of living would stand the test of experience, and that we have passed forever from the swaddling bands of barbarism and ignorance.

It appears that we were mistaken. Much slower are the processes of growth than was supposed. Christianity is not on trial in the present crisis. It has had but little chance. It is humanity itself that is on trial, and the issue proves how shallow is its culture and how superficial its Christianity.

The Church of God must settle itself to a much longer and more serious campaign of education and discipline in the light of this trying experience. The forces of righteousness must take their new positions and dig themselves in for a long and serious struggle.

Union Churches

THE CHURCH AT TOPPENISH, WASHINGTON.

The following is a synopsis of the agreement entered into by the Congregationalists and the Disciples in the formation of "The Christian-Congregational Church of Toppenish, Washington." The Christian church was the owner of a church building, and the Congregational church was about to erect a church on a lot they had purchased. They felt that harmonious co-operation would be of advantage, and the two churches united as the Christian-Congregational church. A board of five deacons elected by the vote of the united church, became the business executive head of the organization,

and the spiritual leadership was intrusted to the minister and the board of six elders chosen from the two groups. Satisfactory arrangements were made regarding the church property, and the church has been in active enjoyment of this plan for the past two years. The following letter gives a hint of the present situation:

"It is the most satisfactory arrangement I know of. The work is in a prosperous condition under the pastorate of Rev. Arthur House. The chief hindrances to such a work are ignorance and prejudice. The communions are ignorant of each other's character and methods of work. My fellowship with the Congregational people has been a very pleasant

one, and there is no logical reason why the two bodies should not work and worship together, especially in mission fields.

Selah, Washington. B. H. Lingenfelter.

In Enterprise, Ore.

Disciples, Methodists and Presbyterians federated here three years ago, and are getting along nicely. I am just beginning my third year with them. We have about three hundred members, Bible-school, two hundred and twenty-five; Junior Endeavor, ninety; Senior, sixty.

All departments of the work out of debt. Minister gets check first of every month. Are talking new and enlarged church. A. J. Adams.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Professor Rauschenbusch Visits Chicago.

Professor Rauschenbusch is a quiet speaker, but his appearance in any circle is like the introduction of a stick of dynamite. His thought processes are revolutionary and intensely stimulating. He dares much, as when he indicted his German friends for their drinking habits. He spoke at the Sunday Evening Club in Chicago, to a large audience March 19 on "The Social Principles of Jesus."

Lutherans Building in Chicago.

Seven new Lutheran buildings will be constructed in Chicago this year, most of them to be large and imposing in size. The General Synod Lutherans have been especially well-organized and aware of the city movements. Their churches operate in English and are taking over the children of foreign-speaking Lutherans.

The Sensation in City Churches.

Sensational methods have been somewhat in abeyance in city churches in recent years, but as war conditions seem to be reviving many forgotten modes of religious thought and work, it is interesting to note that the sensational is coming to the fore again. A Baptist church in Chicago, where Rev. Johnston Myers preaches, has installed a wireless outfit at the church and has the text telegraphed in from the outside, after which the preaching begins. The South Park Methodist churches gave away a thousand loaves of bread on a recent Sunday evening when Dan Batey spoke there.

President Wilson Interested in Old Preachers.

President Wilson received a deputation of Methodist preachers recently, and conversed with great interest with Rev. J. T. Bradner Smith, editor of the *Veteran Preacher*, which is the exponent of the cause of ministerial pensions. The President has given the Methodists warm commendation in their efforts to raise fifteen millions for their aged ministers.

Preacher Wants New World.

Rev. Charles A. Eaton, of New York, has been saying we would have a new world after the European war. He has urged that America develop a type of "preparedness" for the opportunities arising in the spiritual condition of the world after the great war. This has so impressed his congregation that they have relieved him of all pastoral responsibility for a time while he has leisure to work out his ideas of a program for the church.

Sunday-schools in Chicago Grow.

Recent statistics from the Sunday-schools of greater Chicago show growth again, after the wave of reaction of a year or two ago. There are 955 Sunday-schools in the territory and they report 6,527 scholars added to the membership of the church. The increase in the total enrolment was over seven thousand pupils. The Cook County Sunday-school Association has just completed a financial canvass of their territory. Chicago is the

leading Sunday-school city of the world in point of numbers.

Passing of Historic Church.

The tendency with down-town churches is well illustrated by the recent action of Shawmut Congregational church of Boston. This church has voted to disband and to sell its property and use the proceeds for city mission work in Boston. The church has been powerful at one time as is seen by the fact that it has given a total of \$100,000 to the city missionary society. It has been served by such eminent men as Doctors W. E. Griffin, W. E. Barton and W. T. McElveen.

Methodist Preacher Changes Denomination.

The Methodist Episcopal church, South, still has a four year limit for the pastorates in that denomination. In consequence Dr. Richard Wilkinson, of Richmond, a very noted member of the Virginia conference, has resigned to enter another denomination and to preach for a smaller church. He insists that a man cannot do his right work in the city on a four year pastorate and has declared that being moved without his consent is an affront to his manhood.

Social Service Leader Ill.

Dr. Henry A. Atkinson, secretary of the Congregational Social Service Commission, has been ill with typhoid but is now rapidly recovering. He is going to Biloxi, Miss., where he will remain until he is able to resume work.

"Billy" Sunday for Vice Segregation?

Billy Sunday has recently closed evangelistic meetings in Syracuse, New York.

His copyrighted speech on "Amusements" was in the hands of the newspaper men of the city when it was observed by Rev. Frederick W. Betts the Universalist pastor, that it defended vice segregation. The Rev. Mr. Betts called the attention of the public to the position in a widely circulated criticism. It was learned on investigation that the offensive paragraph was in the proof sheets furnished the newspaper men, and had been used in other cities, but had not been spoken of in Syracuse. The incident will probably help Billy Sunday on to a more modern conception of our social problems, which is a much needed improvement in his preaching.

Lenten Period Given Special Observance.

Chicago evangelical churches are observing Lent with more unanimity than usual this year. The Federation Council of Churches has arranged to ask each church to hold a series of evangelistic meetings with its own forces sometime before Easter. April 2 was set to be observed as Go-to-Church Sunday. Noon meetings will be held in down-town theaters and in other ways the evangelical churches will make the period one of intense activity and eager interest.

Rev. B. Fay Mills in Chicago.

Rev. B. Fay Mills, who a year ago renounced Unitarianism and other "liberal" ways of thought and joined the Presbyterian church, has been evangelizing with great success for the group of churches in Rogers Park, Chicago. He was to begin another series of meetings for the south town churches of Evanston, March 28. Great audiences are waiting on his ministry, and many conversions are being reported.

Protestant Episcopalians Protest

The growing Catholic movement in the Protestant Episcopal church, and its more aggressive attitude recently, has brought the outspoken Protestants of the communion into a fellowship which met in Philadelphia recently. They have set forth a statement of belief which omits the apostolic succession and the sacerdotal character of the Christian ministry. As against the sacerdotal character of the ministry, the organization strongly asserts the priesthood of believers. The Protestant element had been challenged to issue this statement, and now that it is published, the theological war is on in the denomination which has been imminent for a long time. The text of the pronouncement is as follows:

"First, we assert, therefore, our allegiance to the following principles:

"1. The sufficiency of one sacrifice of Christ, and his sole mediatorship with God.

"2. The sacred right of an individual soul to an immediate approach to God in Christ.

"3. The supremacy of the enlightened conscience in the individual life as the final court of appeal.

"4. The supremacy of Holy Scripture as the test and warrant of Christian doctrine.

"Secondly. We affirm our loyalty to the following truths, which are clearly indicated in the formularies of the Church:

"1. The sacraments as the two alone ordained by Christ himself.

"2. The presence of Christ in the life of humanity, realized in experience, and most tenderly realized, by faith, in the feast of his own appointment.

"3. The continuity of the ministry by an historic method as a fact of signal value of authority, and independent of any theories that may be imposed upon it.

"Thirdly. In the face of the present demand, openly expressed by bishops and others, that our church declare herself that there may be no mistake in her position, we affirm:

"1. The Church has declared herself on these points, historically, specifically, and unequivocally.

"2. This Church's unique conception of comprehensiveness cannot be nullified by the effort to include what she has definitely excluded.

"3. This Church has made confident declaration of her position as a result of her belief in the guidance of the Holy Spirit and as a consequence of the characteristic use of sound learning."

The Sunday School

PETER AND CORNELIUS.

Lesson for April 16.

Golden Texts: There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him. *Romans 10:12.*

Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is acceptable to him. *Acts 10:34, 35.*

Lesson Acts 10: 1-48. Verses 1-16 printed. Memorize verses 13-15, 44, 45.

(1) Now there was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band, (2) a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. (3) He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. (4) And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. (5) And now send men to Joppa, and fetch one Simon, who is surnamed Peter: (6) he lodgeth with one Simon a tanner, whose house is by the sea side. (7) And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually: (8) and having rehearsed all things unto them, he sent them to Joppa.

(9) Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: (10) and he became hungry, and desired to eat: but while they made ready, he fell into a trance: (11) and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: (12) wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. (13) And there came a voice to him, Rise, Peter: kill and eat. (14) But Peter said, Not so, Lord, for I have never eaten anything that is common and unclean. (15) And a voice came unto him again the second time, What God hath cleansed, make not thou common. (16) And this was done thrice: and straightway the vessel was received up into heaven.

Verse by Verse.

1. **The band.** A cohort of Roman soldiers.—**Italian.** Soldiers recruited from Italy rather than natives of the country.

2. **A devout man.** The special type of devotion belonging to a Gentile worshiper.—**One that feared God.** He accepted the belief in the "One True God."—**With all his house.** His own family and possibly some of his special servants.

3. **A vision.** A manifestation of God so that it was clearly perceptible to the inner sense of a pious man.—**Ninth hour.** The hour of prayer. Three in the afternoon.—**An angel.** Angels are messengers who come in all sorts of ways and times.

4. **Fastening his eyes upon him.** The expression denotes fixed attention.—**Are gone up.** Like the smoke of sacrifice.—**For a memorial.** They were a reminder of Cornelius. Served to call him to mind.

5. **Send men to Joppa.** Peter was in Joppa and Cornelius was in Caesarea.—**Who is surnamed Peter.** Was not to be confused with Simon, the tanner.

6. **Simon a tanner.** It may have been that Simon lived by the sea because of his business. Plenty of water being necessary.

7. **Household servants.** Domestic servants, probably slaves.—**Devout soldier.** One who was religious.

8. **Rehearsed.** He told the story of the

vision to the servants he was about to send to Joppa for Peter.

9. **They.** The servants and the soldier.—**The sixth hour.** Noon, the second hour of prayer. It was the Jewish custom of worship to go to the house-top three times a day.

10. **He became hungry.** He probably had not broken his fast.—**Would have eaten.** The word is rendered taste oftener than eat in the New Testament.—**A trance.** An extraordinary emotion, or elevation of spirit. The word is the same as our word ecstasy.

11. **Beholdeth the heaven opened.** Rapt contemplation while the vision lasted.—**A certain vessel.** A receptacle resembling a great sheet. Originally, fine linen; but later a sail-cloth or sail. Common in the life of a fisherman.

12. **All manner of four-footed beasts.** Clean and unclean according to the law, without exception. Variety is the point of the wise and not numbers.

13. **Kill and eat.** Religious sentiment at this point was high among the Jews. It was a sin to eat unclean animals. To kill and eat without regard to clean or unclean was repulsive to Peter.

14. **Not so.** The force of the words is

more nearly expressed by our words "by no means."—**Common.** Unholy. The opposite to that selected and declared fit for food.—**Unclean.** For the meaning of this word consult Lev. 11th chapter.

15. **Make not thou common.** Do not profane it by regarding and calling it common. "To the pure all things are pure."

16. **This was done thrice.** To make the lesson more impressive. The vision disappeared and Peter awoke with a new way of looking at the creation of God.

TEST QUESTIONS.

1. Name the good things recorded about Cornelius.
2. What was the law regarding "clean and unclean animals?"
3. What is a trance?
4. What did Cornelius receive from the angel?
5. What lesson did Peter learn from the vision?
6. Why did Peter let them be baptized?
7. What kind of a city was Caesarea?
8. Why is Simon always referred to as "Simon, the tanner?"
9. What were the housetops of eastern houses used for?
10. Why does Peter explain his presence?
11. How does this influence the church?
12. Is there any need of Peter's vision today?
13. What hours are the 3rd, 6th, and 9th?
14. Why did Cornelius fall at the feet of Peter?
15. What should truth learned lead to?

Racial and Religious Prejudice

The Lesson in Today's Life.

By ASA McDANIEL.

An English clergyman once said, "When I mention religion, I mean the Christian religion, and not only the Christian religion, but the Protestant religion, and not only the Protestant religion, but the church of England." This easy-going cleric expressed what is in the minds of the majority of people when the word "religion" is used. They mean their particular church. This is the measure of Peter's religious conception before the vision. He climbed upon the roof of a narrow Jew, he came down a missionary to the Gentiles. Had not this house-top experience come to Peter he would have stopped growing as a religious leader. Like a good many men he addressed his congregations as men and brethren, but the emphasis was on the brethren and not on the men. He was strong, narrow and combative, as most narrow people are, before the new light breaks in upon them. He was anxious about the kingdom, but he wanted it to be filled with his kind of people. He was, therefore, unwilling to soil it with any unclean Gentile. While at prayer a great awakening came, his view of life changed and now he is willing to baptize an Italian convert whom a few hours before he would have ruled out of the kingdom as an un-circumcised heathen. While the mote is in our brother's eye it will be very difficult to get it out, while the beam is in our eye. There are many of our very best church men who have never gone through the experience that Peter enjoyed on the house-top. Men who could be nothing more than sectarians because the end of religion for them is the church. It is an end in itself rather than the organization to point men to Jesus. These men center all the good things in their institution and freely sign all others to outer darkness. Once, we are told, Spain stamped her coins the Pillars of Hercules, and took as her motto, *Ne Plus Ultra*—no more beyond. But when the bold spirit of Columbus passed beyond these pillars, and discovered the new world, Spain omitted the "No" and left *Plus Ultra*—more beyond. And that's the only motto for those who believe that God himself is moving the world and men up the long slope of history and progress. No matter how far we have come, no matter how much we have known of God and the spirit of Jesus there is still much more ahead.

Peter learned that there is no such thing as a "common man." There is no distinction between the Jew and Greek, for the same Lord is Lord of all. The world is slow learning this lesson. Multitudes of men and women in all walks of life have this lesson to learn for they are just as prejudiced as Peter. They are unwilling to give the right hand of fellowship to large portions of the people of this world. We call them foreigners even though they have been born on American soil, unmindful of the fact that our parents, many of them, came across the great water just a very few years before.

We need the vision Peter had to prepare us to meet these people helpfully. We must know them in order to be able to help them in the new environment. The ends of the earth are coming to America. Floods of immigration are bringing us great hordes of disheartened people from northern and southern Europe, Asia, and of the islands of the sea. We must meet these people with love, not prejudice. What we teach the immigrant by precept or example, he will become. He will bequeath our virtues or our vices, not only to the next generation which will spring with virgin strength from his loins; but through thousands of invisible channels he will send these blessings, or cursings to the ends of the earth. The issue of the kingdom of God as well as our nation depends upon receiving them in the light of Peter's vision.

Prove and know within your hearts that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part they will make every day's work contribute to them.—*Ruskin.*

One of Dr. Campbell Morgan's recent stories related to a poverty-stricken fish-wife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"

Disciples Table Talk

Claude E. Hill Goes to First Church, Chattanooga.

The congregation at First church, Chattanooga, Tenn., unanimously ratified the selection of Claude E. Hill by the pastoral committee for the work at First. Mr. Hill is national superintendent of Christian Endeavor for the Disciples and has served the Valparaiso church for several years as a most able leader. He will undertake his new work late in April. Ira M. Boswell, now of Georgetown, Ky., was formerly pastor at the Chattanooga church.

Disciple Pastor as Secretary to Sherwood Eddy.

Kirby Page, a graduate of Drake University, class of 1913, has recently become associated with Mr. George Sherwood Eddy, as private secretary. Mr. Page was the pastor of the church at Monteith, Iowa, for three years, and more recently has been pastor of the Morgan Park Christian church in Chicago, where he has been in attendance at the University of Chicago. His temporary headquarters are at 124 East 28th Street, New York City, but it is likely that he will go either into the war zone with Mr. Eddy for work among the troops and in the prisons, or to China, within a few months. Mr. Sherwood Eddy, Secretary for Asia of the International Young Men's Christian Association, is a world figure in Christian work, and is perhaps the leading evangelist in mission lands.

"Sunday Night League" at Third Church, Indianapolis.

Men who are members of Third church, Indianapolis, have taken over the Sunday evening meetings for April with the intention of popularizing the programs and attracting larger audiences. In their blunt, business way they have declared that the Sunday evening service in the churches was a "defunct institution." They believe a reorganization and the application of business methods is necessary. The new organization styles itself the "Sunday Night League." The young men's Bible class, which is incorporated under laws of Indiana as the "Christian Men Builders," recently conducted an evening meeting as "factory night." T. W. Grafton, the pastor, joined heartily in the movement. Special announcements were distributed among the factories and other places of employment. Many of the members of the class are employed in factories and were actively in charge of the program. Fred I. Willis, former president of the Indianapolis Chamber of Commerce, spoke briefly on "Religion and the Ordinary Man," and there was a short address by the pastor on "The Influence of the Shop."

Transylvania College Becomes Living Link.

The Transylvania College and the College of the Bible, Lexington, Ky., are now a Living Link in the Foreign Society. They have just taken the pledges among the students and professors, and their offering reached \$638.42. A fine religious spirit has been shown in the enterprise.

New Kansas City Hospital Now Open.

The new hospital of the Disciples at Kansas City is now open for the reception of patients. A school will soon be opened for the training of nurses, and any young women of the church desiring this kind of training are asked to write Mrs. E. C. Koch, care of the hospital.

More Prohibition Contests.

The American Temperance Board feels that great good may be done for the cause of Prohibition by contests of various kinds. An Essay Contest has just closed and the awards will be announced in due time. A

large number of papers were received at his office, reports L. E. Sellers, National Secretary. An oratorical contest of greater importance and scope is now arranged for our colleges. The plans are being carried out under the direction of the Intercollegiate Prohibition Association of which Maxwell Hall is a Field Secretary. This association is a mighty factor in stirring up the temperance sentiment in nearly all the colleges and universities of the country. The funds for this College Contest now going on have been kindly provided by R. H. Stockton, of St. Louis. Mr. Stockton is a friend of temperance. He offers twenty-five dollars to each of the following colleges, and it is hoped that not only will all have the contest, but that great enthusiasm may be aroused in all the student bodies. The schools are: Bethany, Hiram, Milligan, Transylvania, Butler and Eureka Colleges and Christian, Drake, Cotner, and Texas Universities. The winning orator in each contest will receive twenty-five dollars prize money and will represent his school in the State Oratorical Contest of the Intercollegiate Prohibition Association. The prize orations will become the property of the American Temperance Board.

A Gift for Phillips University.

Harry H. Rogers, one of the splendid business men of the Tulsa church, gave Phillips University \$5000, to help meet the annual conditional gift of the Phillips estate. Mr. Rogers was elected as Trustee and Member of the Board of Control. He is an attorney by profession, and is active in many lines of church work.

Iowa Church is Reaching Men.

During the last four months there have been about 300 additions to the membership at Glenwood, Ia., writes H. Edgar Hall, pastor. Scores of men in all walks of life are included in the list. The church building has been enlarged to accommodate the crowds, and is to be painted and carpeted anew. The best method used to hold the men is the organization of gospel teams. These are winning conversions throughout the community. The first Sunday Mr. Hall preached at Glenwood there were 45 present

in the Sunday-school. Last Sunday there were 221 without any special effort. The pastor writes that he would welcome any exchange of ideas on boys' or men's organization.

Chicago Church Statistics.

In Mr. Jordan's article on Chicago churches printed last week, the tables were made to appear senseless by typographical errors, which omitted the minus sign from the "membership gain" of six of the churches. Armitage Avenue had 20 members in 1910 and has none today, thus Mr. Jordan reported a "per cent gain" of—100 per cent. The report last week read a gain of "100 per cent." In the same way, Maywood should have shown a gain of—30 per cent; Monroe Street, —35 per cent; South Chicago, —59 per cent; West End, —46 per cent; West Pullman, —14 per cent. There was indicated in the table a net gain of .09 per cent in all churches, which was correct.

March Offering Gains.

Secretary Rains reports that there is a continual gain in the March Offering for Foreign Missions. The churches as churches gained \$9,367 the first 22 days of March. The total gain on the 22 days of the month is \$13,828. The Christian Endeavor Societies gained \$430 of this amount. The total gains from the churches as churches on the year is \$14,974. The offerings from the churches should be forwarded promptly to F. M. Rains, Secretary, Cincinnati, Ohio.

Fellowship Class at Springfield, Ill., Adds Athletic Features.

In these columns was recently reported the remarkable work being done among the young people of Springfield, Ill., through the newly organized Fellowship Class, which is the fruit of the mind and experience of Frank W. Allen, pastor there. The latest news note from this class is that an experienced Y. M. C. A. man has been employed to give free gymnastic and athletic training to the boys and young men of the church. First church has a large play room in the basement, and is well equipped for all sorts of indoor athletics. This feature of the Fellowship Movement, however, is subsidiary to the larger purpose of the organization, which is the enlistment of youth for the church and for good citizenship. The young people's society of First church has been increased in numbers from fifteen to over two hundred. Any pastor who has the problem of his young people still unsolved would do well to write Mr. Allen for information concerning this promising movement.

Bloomington, Ill., Pastor Discusses "The Battle Cry of Peace"

In his address at First church, Bloomington, Ill., on "The Movies—Are They a Menace?" Edgar DeWitt Jones took occasion, before a crowded auditorium, to give his opinion of "The Battle Cry of Peace," recently shown in Bloomington. Mr. Jones' discussion of the motion pictures was, as a whole, constructive but pointed in criticism of certain obvious weaknesses of the average film of today. With reference to the use of the motion pictures as a vehicle for the shaping of public sentiment, he paid his respects to "The Battle Cry of Peace," as follows: "In company with many other of Bloomington's citizens I saw Friday evening the much advertised 'Battle Cry of Peace.' I was greatly disappointed. To me it was most unconvincing. I think I can sum up my impressions of it under four headings: 1. The pictures are manifestly unfair. In an effort to show the need of a greatly augmented army and navy our small but efficient army is grossly maligned, the pitiful attempt of our soldiers to defend New York is a reflection upon the personnel of our army. They were made to act like a crowd of untrained boobies. 2. The pictures in places are laughably absurd. For example: The invading army line up groups of men

along the side of a street to be shot for supposedly firing from a residence on the troops. Despite the fact that each one of the enemy is armed with a rifle, a machine gun is brought up and several volleys fired at the group. One wonders if this is not a new use for the machine gun. Still more surprisingly, later on, one of the men mown down by the machine gun is discovered to be alive, a most miraculous occurrence, indeed. 3. The caricaturing of pacifists is a blunder and is wretchedly poor taste. There are good men on both sides of this question, but the type of pacifists shown on 'The Battle Cry of Peace' films is a mollycoddle and sissified make-up sort of character. Any one who knows Hamilton Holt, Norman Angell, William J. Bryan, David Starr Jordan, Henry Ford, and our own David Fehmley, knows that they are not that type of character. The playing by the orchestra of 'Sweet Peace, the Gift of God's Love,' while the sissified peace meeting was in session was sacrilegious. 4. The entire film is so evidently a propaganda that it defeats its very purpose. The average man is for fair play and a square deal, and 'The Battle Cry of Peace' is unfair, absurd, irreverent, unpatriotic, and for the greater part piffle."

St. Louis First Church Pastor Leads In Vice Fight.

As chairman of the Legislative Committee of the Ministerial Alliance of St. Louis, which made an investigation of moral conditions in that city recently, John L. Brandt, of First church, makes the following report of the committee's findings: In cafes liquor is sold to women and children under age. Cafes adjoin saloons and do bigger business than the saloons. Degenerate dances are permitted in these cafes. In dance halls dances are conducted until almost dawn Sundays and no introductions are required. Club rooms operate on Sunday and serve great quantities of liquor. Many saloons are open on Sunday and have secret side entrances. Some saloons do more business on Sunday than on week days. Gambling is allowed in saloons, clubs and rooming houses and large sums are lost.

New Members of California Church Pay Old Debt.

Bruce Brown, evangelist, reports that at the close of his recent meetings at Arlington, Cal., when he raised the debt which the church had been carrying for years, the members enlisted during the present revival paid two-thirds of this amount. Many men were reached who had long been sought. S. D. Perkinson ministers at Arlington. Mr. Brown is now at Shorb Ave., Los Angeles, with F. W. Jackson.

Ohio Pastor Addresses Union Meeting.

Galen L. Rose, of Cimarron, Kansas, addressed a union meeting in the Methodist church on the evening of March 12. The audience was the largest that has gathered to hear a local preacher in years. The Cimarron church is entering upon an "Each One Win One" campaign leading up to two weeks of decision services just preceding Easter. The work is in good shape, with interest increasing.

BRIEF NEWS NOTES.

—President H. O. Pritchard, of Eureka, is preaching for the church at Gridley, Ill.

—"Additions at every service," is the report at Central church, Rockford, Ill., since the dedication of the new building there.

—Crayton S. Brooks will evangelize in Texas through the spring and summer.

—South Side church, Denison, Tex., is campaigning for a new building.

—C. M. Myers, pastor at Findlay, O., has a men's class of over 100.

—On J. J. Tisdall's last Sunday at Wilson Avenue, Columbus, O., over \$4,000 was raised to cover the balance on an old building debt.

—Miss Cynthia P. Maus, National Secondary Superintendent, is making a two weeks' tour in Kentucky with Roy K. Roadruck, state superintendent, in the interest of teen age work. Miss Maus will lecture in three national summer schools this year: those at Lexington, Ky., in June; Wellsville, N. Y., in July; and Bethany Park, in August. Miss Maus has won recognition over the country by her splendid ability as a teen age expert.

—C. M. Burkhart, pastor at Springfield, O., writes that his people were delighted on a recent Sunday to have with them Wallace Tuttle and Miss Katherine Netz, singing evangelists. Solos and duets by these two musicians gave pleasure to all.

—J. C. Creel, of Plattsburg, Mo., was recently married to Miss Fannie Green, a sister of the late John R. Green, for many years clerk of the Missouri Supreme Court. A. R. Liverett, of Jefferson City, performed the ceremony.

—The Men's department at Norwood, Cincinnati, school has reached its goal of "250 men at work in the school."

—The church at Baxter Springs, Kan., has been divided for several years, but all difficulties have been settled, and a new pastor is now being sought, writes R. S. Robertson, pastor at Galena, Kan.

—The Men and Millions workers followed their campaign at Des Moines with meetings at Marshalltown and Cedar Rapids, Ia.

England, Germany and France Agree

on one thing, if on no other. They all prohibit the sale of alum baking powders.

There must be a good reason for this. It is because alum was found to be unhealthful.

Royal Baking Powder is made of cream of tartar, derived from grapes, a natural food product, and contains no alum nor other questionable ingredients.

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—Frank G. Tyrrell, pastor at Pasadena, Cal., has been chosen chairman of the Pasadena Dry Campaign Committee.

—At the annual banquet of the Philo Christos, at Central school, Des Moines, held on March 21, the speakers were: Governor Clarke, Judge H. E. Deemer, Col. D. J. Palmer and Secretary Graham Stewart of the Des Moines Y. M. C. A. Dwight Lewis is the teacher of this remarkable class.

—A brotherhood has been organized at Washington, Ia.

—East End church, Pittsburg, John R. Ewers, minister, will begin the reconstruction of its building, May 1. About \$60,000 will be expended in this work. The new plans provide a Bible-school house of three stories and a roomy gymnasium. Institutional work of various kinds will be undertaken with the new equipment.

Why a Great Easter Offering is Needed

1. **A Great Beginning.** We have made a creditable beginning in this Christlike ministry. The past justifies the public and the Christ in expecting that we will maintain our record. They must not be disappointed.

2. **A Great Family.** Under the blessing of God we have been permitted to bring to-

gether a great family of widows, orphans and the aged, numbering about six hundred. These helpless, homeless wards depend upon us. We dare not, we will not turn them out to perish.

3. **A Great Demand.** Never in the history of the association was there such a demand for service. The cry of distress of the helpless American victims of the European war is heard constantly outside our doors.

4. **Easter Our One Day.** Easter in the Bible schools is the one day in all the year devoted to this sweet and tender ministry. If the Easter offering fails, our homes fail, and the widow and the orphan will cry in vain for us to help.

5. **An Empty Treasury.** These Homes are all full. Our treasury is empty. Our credit is taxed. Others cry for aid. God awaits our answer.

6. **The Will of Christ.** It is the will of Christ that the hungry should be fed and the naked clothed. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Donations of foodstuff, clothing, etc., may be sent direct to the Home nearest you for which they are adapted.

Do not deny your school the privilege of fellowship in this worthy ministry. An offering for benevolence will bring a blessing to your church and increase its influence for good in the community in which it is located. The association has many calls for service that it can not render because of lack of funds, and an increased Easter offering will help it to render more abundant service than it has been able to render in the past.

Remember always, to make all checks, drafts, and money orders payable to Mrs. J. K. Hansbrough, and send all offerings to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.



One of the helpless ones ministered to by the National Benevolent Association.

—March 26 was the first day of worship at the new church home in Sandusky, O. R. C. Lemon, pastor at Sandusky, recently led the congregation in the purchase of the building formerly used by the Episcopalians.

—Mayor Lindsley, of East Dallas, Tex., recently addressed the boys of the Christian Bible-school there on the theme, "The Sunday School Boy as a Citizen."

—Hillside church, Indianapolis, C. M. Fillmore, pastor, is making an effort for 600 in the church membership and 600 at the Bible-school by Easter.

—The Christian Endeavorers of Fresno, Cal., recently met at First church, Fresno, and made plans to participate in a "Dry" campaign in the fall.

—The men's class at High Street, Akron O., taught by L. N. D. Wells, is in contest with the entire North Hill school. Over 500 were present in this great class on a recent Sunday.

—D. D. Burt, pastor at Mt. Vernon, Ill., died in his home town after an illness of nine weeks. J. E. Rosboro conducted the funeral ceremonies. The remains were taken to Bellefontaine, O., Mr. Burt's former home.

—The brotherhood at Central church, Anderson, Ind., is planning for a series of baseball games this season. The city mayor has been appointed to co-operate with the pastor, J. W. Underwood, in this campaign. Mr. Underwood was captain of his team while in college.

—The congregation at Galveston, Tex., led by the pastor, J. B. Holmes, and the present evangelist, J. H. O. Smith, has taken possession of the old "Artillery Hall," which will now be used by the congregation as regular quarters.

—Governor Capper, of Kansas, made the address and laid the corner stone of the new West Side church, Topeka.

—First church, Denton, Tex., will expend \$15,000 remodeling its building.

—New living link churches are: Beaumont, Tex.; Downey Avenue, Indianapolis; Lakewood, Cleveland, O.; Gainesville, Tex. But these are only a few of them.

—Miss Kate V. Johnson has been in the service of the Foreign Society longer than any other living missionary. She is supported in her work in Japan by the San Jorge, Cal., church.

—Including personal gifts from members of Arcola, Ill., congregation, that church gave for missions and benevolences last year \$1,351. Audiences have been greatly increased recently, and 26 persons have been added to the membership. The pastor, B. H. Bruner, is recovering from a severe illness.

—The congregation at Enid, led by the pastor, A. J. Smith, is in a great church building campaign. The old building was lost by fire January 1.

—Great enthusiasm has been aroused in the Southwest by the news that I. McCash had been called to the presidency of Phillips University, at Enid, Okla.

—The Christian Endeavor Society at Chester, W. Va., has assumed the support of one of the orphan boys at Damoh, Ind., through the Foreign Society. This is a result of Endeavor Day.

—James J. Hill, of railroad fame, offered to give Eugene Bible University, located at Eugene, Ore., \$50,000 on condition that the school raise its present endowment to \$200,000. The time limit is May 31, and there is about \$50,000 yet to be raised. E. C. Sanderson, the president of the school, is making a supreme effort in behalf of this enterprise.

—V. W. Blair, pastor at Eureka, Ill., is preaching a series of sermons on the following themes: "Abounding Builders," "Paul's Building Zeal," "Peter's Spiritual House," "John's Ideal Church," "Jesus, the Supreme Architect." Great interest is being manifested in these "building" addresses.

—The Bible-school at Greenville, Tex., has an auto brigade of fourteen cars to bring pupils to the services.

—There are six schools of Mexicans among the Disciples of Christ in Texas, enrolling 250 pupils.

—The Endeavorers at Mansfield, O., are supporting an evangelist in China, also assisting in the orphanage work in Damoh, India.

—Miss Eva Lemert, expert in the work of constructive religious education, will lead First church, Springfield, Ill., in a Bible-school campaign during April and May.

—A significant feature of the campaign of the Men and Millions leaders at Des Moines was the appeal of R. H. Miller to the young women of Drake for service in the mission field. Many volunteers were secured by the appeal.

—Central church, Sherman, Tex., is to spend about \$10,000 in equipping its building for Bible-school purposes.

—A. J. Rush and wife, of Dallas, Tex., recently celebrated the fortieth anniversary of their marriage. Mr. Rush is the only minister now living who was preaching in

Texas when he arrived in the state as a pioneer preacher of the Gospel forty-one years ago.

—The Christian Visitor, the paper published by Graham Frank for the Liberty, Mo., church has found itself in controversy with the Christian Scientists as a result of a recent editorial regarding that movement.

—The Christian Call, published by First church, Atlanta, Ga., has the following statement of purpose printed on its editorial page each week: "This paper strives to help its readers to abandon prejudices and all those things which tend to bigotry; and to develop in them the open mind, the broad outlook and the habit and passion of service." L. O. Bricker leads at First church.

—The congregation at Fort Worth, Tex., First church, refuses to release its pastor, L. D. Anderson, for service as president of Texas Christian University. The leaders hold that his loss would imperil the elaborate plans made for the promotion of the work at First church.



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NCR SERVICE

LOOK FOR THIS SIGN IN THE WINDOW



—Mrs. T. R. Ayars, of St. Louis, was appointed by the Mayor of St. Louis, as the delegate from that city to the Southern Sociological Congress, to be held sometime in April.

—M. Lee Sorey, pastor at First church, Hutchinson, Kan., gave an address before the local High School Boys' Club.

—G. J. Ruth, pastor at Bisbee, Ariz., took part in the dedication program of the boys' building of the local Y. M. C. A.

—Hugh Wayt, of the Zanesville, O., church, will deliver the commencement address at Albany, O., May 18.

—The East Tennessee School of Methods was dated for April 3-7, at Johnson City, Tenn., W. J. Clarke and his A. C. M. S. team being the leaders.

—The church at Vale, Oregon, has a home department with an enrollment of 231—the largest organization in Oregon. F. L. Cook is pastor at Vale.

—Arthur Dillinger, pastor at Altoona, Ia., reports that a feature of the work there is a once-a-month "Efficiency Night."

—The ministers of Southern Illinois Discipleship will meet for their annual institute at Salem, April 11-12. J. F. Rosboro is pastor at Salem.

—Homer W. Carpenter, of the Shelbyville, Ky., church, is preaching a series of sermons on "Shelbyville's Six Great Sins."

Wallace Tuttle, well-known evangelist of the brotherhood, happened to be present at Memorial church, Chicago, on the evening in which Tannan the Indian Chief told the story of his life, and sang at the conclusion of the address one of Cadman's Indian songs, "From the Land of the Sky-Blue Water." Mr. Tuttle will leave the evangelistic field after this year, having contracted to do concert work under the personal direction of Alfred Williams, of Chicago, formerly of the Redpath Bureaus.

—President and Mrs. Serena, of William Woods College, were guests of President St. Clair-Moss, of Christian College, Columbia, Mo., during the sessions of the Junior College union, at Columbia early this month.

—Alva W. Taylor, of the Bible College of Missouri at Columbia, reports that the attendance at the college this year is the greatest in its history. Mr. Taylor is in charge of the Department of Social Service.

—The adult class at Camp Point, Ill., where G. W. Wise ministers, made a house to house visitation, with the result that many new names were added to the school's enrollment.

—J. Boyd Jones, pastor at Central church, Terre Haute, is preaching a series of sermons to young men.

—The Builders' Bible class, of Sidney, Neb., recently organized a teacher-training class, meeting on Wednesday evenings.

—A Y. W. C. A. Jubilee was celebrated by the Y. W. C. A. at Christian College, Columbia, Mo., early in the month. A series of addresses by women leaders in Missouri of the association work was made at morning assembly during the week. Rev. Alvin L. Wills, of New York, was one of the speakers. President St. Clair-Moss closed the series with an address on Consecration. At the close, a Jubilee Fund of \$200 was raised by voluntary subscription among the students. Part of this fund will be used for missionary work in India, though the C. W. B. M. part will be used for helping some war relief work in Europe.

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